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One great hindrance to the study of Arabic is the cost of books, and, it might even be added, the lack of the right kind of books at any cost. There is not one grammar that gives, in a succinct and clear form, such an insight into Arabic as is furnished by fifty Latin, or Greek grammars to those wishing to pursue either of these languages.

W. SPROULL.

עֵדֶן.—“Eden” (Heb. עֵדֶן) had originally nothing to do with עֵדֶן, pl. עֵדָיִם. The Hebrews received the word (meaning “field,” “plain”) from the Babylonians. The usual Assyrian ideograph for “field,” “Steppe,” “plain,” is explained in the syllabaries (vid. *Haupt*, ASK, 18, No. 312) by i-di-n u, i. e., עֵדֶן, and as this word appears, at the same time, in the left column of the syllabary (as i-di-in), it may be supposed that it was an old (*uralt*es), non-Semitic word, which later passed over into the Semitic (Del.). Eden, as used by the Hebrew writer, is, of course, a *proper name*, which the Hebrews, as often happens in such cases, interpreted after their own etymology, and which they probably connected with עֵדֶן in the meaning “joy,” “pleasure.”—In this “field” Jahveh planted a “garden,” in which he placed the man. The ideograph in Assyrian for the conception “garden,” read kar and gan, is explained, as regards its meaning in the syllabaries (vid. III., R, 70, 96; ASK, 15, 217) by Assyr. ginû (gi-nu-u), Accad. ga-na, and, aside from this, it is, for the Assyrian, made clear through i-k-lu, i. e., חֶקֶל, “field.” It must remain undecided whether this word which is found in *all* the Semitic languages, also in the Ethiopic, is to be regarded as non-Semitic, but Sumero-Accadian (*Sayce*, *Haupt*, Del.), i. e., as a foreign word in these languages, as “Park” in ours. The possibility that this word passed from the Semitic into the Accadian is, in our opinion, equally as probable, because (vid. F. Del. PD. 135) the proper and, at all events, older word for “garden,” in the Accadian, seems to have been kar; gun, gin replaced kar, as far as we now see, for the first in the time of Asurbanipal (Assurb. *Smith*, 183). The etymology of the word is also, to say the least, made no less satisfactory by the acceptance of its Semitic origin than by the acceptance of its coming out of the Accadian.—*Schrader's KAT.*²

R. F.

חֶדְקֵל (Gen. II., 14), the Hebrew name of the Tigris, occurring also in Dan. x., 4. Noteworthy, as is known, is the pronunciation with prefixed h i, which we meet neither in the Aramaic, nor in the Arabic, nor, finally, in the Persian form of the name. It is, however, not specifically Hebraic. It is found also in the Assyrian, but not, however, in the usual texts; these also present only the form “Diglat,” e. g., the Behistun (*l. c.*) inscription, Babyl. text l. 35 (Di-g-lat). We meet it, however, in the more complete syllabaries. One of these (II. Rawl. 50, 7) explains the ideograph in Beh. 34, and known to represent the Tigris (BAR.TIK.KAR) by I-di-ig-lat, i. e., as the syllables a, i, u, in the Assyrian represent also ha, hi, hu, = Hidiglat, a form which, as proposed, corresponds very nearly to the Hebrew pronunciation, and joins itself with the Samaritan חֶדְקֵל. The hardening of h(i) to h(i), in transfer from one language to another, is, in general, not infrequent. As the Persian A h u r a m a z d â, in the inscription of N a k s c h - i - R u s t a m, certainly became the Babylonian A h u r m a z d a' (together with U r i m i z d a or U r a m a z d a, also U r i m i z d a' of the Behistun inscription), and as the same probably holds good in the Assyrian